Note: Learning Madhva shastras, mantras, Sandhya vandana, devara puje paddati, Vaishva deva homaadhi karmas should be learnt from a guru ONLY who is knowledgeable in madhwa shastras.

These postings are made just for your information only. To have a right anusandhana & proper understanding, the only way is to learn Madhwa Shastras, learning mantras etc is under a proper guru.

.Why we should do Vaishva deva homa?

The food we consume goes through several process steps that causes destruction/ pain to plants & insects.
The process steps being cutting, grinding, roasting, boiling of grains & killing of insects/bacteria.
To avoid incurring sins, we do Vaishva deva as prAyashchitta (repentance).

khaNDanI pEShaNI chullI udakuMbhI cha mArjanI |

pa~ncha sUnAH gRuhasthasya tAbhiH svargaM na vindate ||

As per shAstras, gruhasthas has to perform vaishva deva homa in the morning & evening. Normally, gruhasthas perform evening vaishva deva homa in the morning itself.

Since there is no intake of food in the evening during mother's or father's shraddha days, there is no vaishva deva homa in the evening on those days.

Items needed for Vaishva homa:

Cooked plain rice, ghee & agni sthApana via wood chips, coal etc…

Harini pati shrI Parashurama

Agni antharyami paramathma shrI Parashurama. Lakshmi rupa being Harini. During sankalpa, please chant

Agni antargatha shrI bharathiramaNa Mukhyaprana antargata HarinI pati shrI Parashurama.

Vaishva deva homa- drvyaM

For homa purposes, Anna is called chAru . Only Ghee & chAru should be used.

Important notes regarding Vaishva deva homa

1. Must do vaishva deva homa everyday.
2. After doing the vaishva deva homa, the remaining chAru (anna) is given to the birds & then wash your hands & legs
3. During shrAddha days, Vaishva deva homa is performed after devara puje but before performing the shrAddha, the remaining chAru (anna) is given to the birds after the shrAddha.
4. After finishing the Vaishva deva homa, one has to take the rakshe….
5. Once some chAru (anna) is taken in hand, the whole chAru has to be offered into the fire at once (not in parts).
6. After chanting svAha, it should be followed with idam na mama
7. If in a hurry, Vaishva deva can be performed with water instead of agni.

1. SANKALPA:

Achamya | prANA-nAyamya | desha, kAlau saMkIrtya |……..evaM guNa visheShaNa vishiShTAyAM shubha tithau | agni antargata, bharatIramaNa mukhyaprANAntargata hariNI pati shrI parashurAma preraNayA, shrI parashurAma prItyarthaM anna-saMskArArthaM, Atma-saMskArArthaM*****, pa~ncha sUnA doSha prAyaschittArthaM prAtaH sAyaM vaishvadeva homaM kariShye || (axata- jalaM)

Atma-saMskArArthaM ****** Chant this only when the father is no more as per sampradaya.

2. Agni sthApanaM | agnimUrti, varNanaM ||

1. OM, bhUrbhuvaH svaroM iti rukma nAmaka agniM pratiShThapayAmi |

Offer Akshathe, this is agni sthApanaM.

Description of Agni devatha:

veda Ruk

2. chatvAri shR^i~NgAH trayo.asya pAdAH dve shIrShe sapta hastAso asya |
tridhA baddho vR^iShabho roravIti maho devo martyAM Avivesha ||

shlokA:

3. sapta hastaH chatuH shrR^i~NgaH sapta jihvo dvi shIrShakaH |
tripAt.h prasanna vadanaH sukhAsInaH shuchi smitaH ||

4. svAhAM tu daxiNe pArshve devIM vAme svadhAM tathA |
bibhrat.h daxiNa hastaistu shaktimannaM sruchaM sruvaM ||

5. tAmaraM vyajanaM vAmaiH ghR^itapAtraM cha dhArayan.h |
meShArDho jaTAbaddho gauravarNo mahau jasaH ||

6. dhrUmra dhvajo lohitAxaH saptArchiH sarvakAmadaH |
AtmA bhimukha mAsInaH evaM rUpo hutAshanaH ||

veda Ruk

7. eSha hi devaH pradisho.anu sarvAH pUrvo
hi jAtassa u garbhe antaH |
sa vijAya mAnaH sa janiShya mANaH
pratya~NmukhA stiShThati vishvato mukhaH ||

vAkya

8. agne, shANDilyagotra, vaishvAnara meShArUDha varaprada,

prA~Nmukho deva, mama abhi saMmukho bhava | varado bhava ||

Kartha faces east. The agni also faces east initially. Water with akshathe is offered east of agni like arghya with both hands. The above vAkya requests the agni to face the karta now.

3-A. Sprinkle some water on all four sides of Agni sthapana area & keep all sides clean.

1. Sit facing East
2. Sprinkle water on the east side from right to left (south to north) saying paryuxaNaM for Rig vedis & OM bhUrbhuvaH suvaH for yajur vedis.
3. Sprinkle water on the south side from bottom to top (west to east) saying parisamUhanaM(south) for Rig vedis & tat.h saviturvareNyaM for yajur vedis.
4. Sprinkle water on the west side from right to left (south to north) saying pariShechanaM for Rig vedis & bhargo devasya dhImahi for yajur vedis.
5. Sprinkle water on the north side from bottom to top (west to east) saying paristIrya for Rig vedis & Dhiyo yo naH prachodayAt.h for yajur vedis.

3- B, C

Rig vedins	Yajur vedins
paryuxaNaM (East)	OM bhUrbhuvaH suvaH
parisamUhanaM(south)	tat.h saviturvareNyaM
pariShechanaM (West)	bhargo devasya dhImahi
paristIrya (North)	Dhiyo yo naH prachodayAt.h
	tris-tris-saMmArShTi

4. agni- ala~NkaraNam.h

4-A Rig veda

4- B. Offering flowers & akshathe surrounding Agni sthapana is called agni ala~NkaraNam.h. The surroundings are eight directions being, pURva (East) iMdra, AgnEya (South-East) Agni, daxiNa (South) yama, nairutya (South West) niruR^iti, pashchima (West) varuNa, vAyuvya (North West) pravahavAyu, uttara (North) kubEra, IshAnya (NE) R^idra. Then chant this mantra offering flowers & akshathe.

1. agnaye namaH (East)- offer flowers & akshathe
2. huta-vahAya namaH (South East)- offer flowers & akshathe
3. hutAshanAya namaH (South) - offer flowers & akshathe
4. kR^iShNa-vartamane namaH (South West)- offer flowers & akshathe
5. devamukhAya namaH (West)- offer flowers & akshathe
6. sapta jihvAya namaH (north West) - offer flowers & akshathe
7. vaishvAnarAya namaH (North) - offer flowers & akshathe
8. jAtavedase namaH (North East) - offer flowers & akshathe
9. (madhye) yag~napuruShAntaryAmi hariNIpati shrI parashurAmAya namaH (center)- offer flowers & akshathe

5. punaH jala proxaNaM

THIS IS NOT FOR RIG VEDINS

YAJUR VEDINS:

a. Pour little water through fingers on the east side from right to left (south to north) saying adite.anu- manyasva (East)

b. Pour little water through fingers on the south side from bottom to top (west to east) saying animate.anu manyasva (South)

c. Pour little water through fingers on the west side from right to left (south to north) saying sarasvate.anu manyasva (West)

d. Pour little water through fingers on the north side from bottom to top (west to east) deva savitaH prasuva (North)

6. PARASHURAMA DHYANAM

1. a~NgAra varNaM abhito.aNDa- bahiH prabhAbhiH

vyAptaM parashvatha dhanur dhara meka vIram.h |

dhyAyet.h ajesha puruhUta- mukhaiH stuvadbhiH

AvIta mAtma padavIM pratipAdayantaM ||

2. saMhartA sarvadoShANAM agniShThaH sarva kAmadaH |

nityAnando agni-varNashcha rAmaH parashu-bhR^it.h sadA ||

(|| Ahuteranuj~nA || || suhutamastu ||)

Offering rice (chAru), ghee in samit is called 'AhUti'. After each mantra below offer chAru (rice) to agni, when saying 'svAhA' "idaM na mama" (this is not mine).

7-B RIG VEDINS

1. OM namo nArAyaNAya svAhA | nArAyaNAya idam na mama || (8 times)

Then || pariShiMchAmi ||

2. OM kLIM kR^iShNAya svAhA | kR^iShNAya idam.h na mama (6 times)

Then ||pariShiMchAmi ||

3. OM sUryAya svAhA | sUryAya idaM na mama

4. OM prajApataye svAhA | prajApataye idaM na mama || pariShiMchAmi ||

5. OM somAya vanaspataye svAhA | somAya vanaspataye idaM na mama ||
6. OM agnIShomAbhyAM svAhA | agnIShomAbhyAM idaM na mama ||
7. OM indrAgnIbhyAM svAhA | indrAgnIbhyAM idaM na mama ||
8. OM dyAvA pR^ithvIbhyAM svAhA | dyAvA pR^ithvIbhyAM idaM na mama ||
9. OM dhanvantaraye svAhA | dhanvantaraye idaM na mama
10. OM indrAya svAhA | indrAya idaM na mama ||
11. OM vishvebhyo devebhyaH svAhA |vishvebhyo devebhya idaM na mama ||
12. OM brahmaNe svAhA | brahmaNe idaM na mama || pariShi~nchAmi ||

7-C YAJUR VEDINS

1. OM namo nArAyaNAya svAhA | nArAyaNAya idam na mama || (8 times)

Then || pariShiMchAmi ||

2. OM kLIM kR^iShNAya svAhA | kR^iShNAya idam.h na mama (6 times)

Then ||pariShiMchAmi ||

3. OM agnaye svAhA | agnaye idaM na mama ||
4. OM viShvebhyo devebhyaH svAhA | vishvebhyo devebhya idaM na mama ||
5. OM dhruvAya bhUmAya svAhA | dhruvAya bhUmAya idaM na mama ||
6. OM dhruvaxitaye svAhA | dhruvaxitaye idaM na mama ||
7. OM achyutaxitaye svAhA | achyutaxitaye idaM na mama ||
8. OM agnaye sviShTa-kR^ite idaM na mama || || pariShi~nchAmi ||

8. prayashchitta- homaH

Ahuti saMsarga doSha prAyashchittArthaM, vaishvadeva homa sAdguNyArthaM vyAhR^iti homaM hoShye |

OM bhUH svAhA | agneye shrI aniruddhAya idaM na mama ||

OM bhuvaH svAhA | vAyave shrI pradyumnAya idaM na mama ||

OM suvaH svAhA | sUryAya shrI saMkarShaNAya idaM na mama ||

OM bhUr bhuvassuvaH svAhA | prajA pataye shrI vAsudevAya idaM na mama

||pariShi~nchAmi || || havirAchChAdya ||

After the homa is done, cover the rice with woodchips or dried cow dung.

9. punaH jala proxaNaM

THIS IS NOT FOR RIG VEDINS

YAJUR VEDINS:

a. Pour little water through fingers on the east side from right to left (south to north) saying aditenu- amaMsthAH (East)

b. Pour little water through fingers on the south side from bottom to top (west to east) saying animatenu amaMsthAH (South)

c. Pour little water through fingers on the west side from right to left (south to north) saying sarasvatenu amaMsthAH (West)

d. Pour little water through fingers on the north side from bottom to top (west to east) deva savitaH prasA- vIH (North)

10. agni upasthAnam.h

(Standing with folded hands)

agne tvaM no antamaH
uta trAtA shivo bhava varUthyaH
taM tvA shochiShTha dI divaH
sumnAya nUna mI mahe sakhibhyaH |
vasuragniH vasu shravAH ||

11. agni- prArthanA (Standing)

OM cha me svarashcha me yaj~nopacha te namashcha |
yatte nyUnaM tasmai te upayatte atiriktaM tasmai te namaH |

agnaye namaH |

svasti | shraddhAM medhAM yashaH praj~nAM vidyAM buddhiM shriyaM balaM |
AyuShyaM tejaH ArogyaM dehi me havyavAhana ||
shriyaM dehi me havya- vAhana OM nama iti

gotra uchchAraNAm.h

chatus.h sAgara paryantaM, go brahmaNebhyaH shubhaM bhavatu |
....

.... R^iShaya........ pravarAnvita
.... gotraH, (R^ikshAkhAdhyAyI)
AshvalAyana- sUtraH (or) (yajus.h shAkhA dhyAyI) ApastaMbha sUtraH
......................sharmA ahaM bho abhivAdaye ||

12. agnipUjA (Sitting)

(homAnte) agni antargata bhAratIramaNa mukhya prANAntargata hariNIpati shrI parashurAmAya namaH |

gandhAn.h samarpayAmi | axatAn.h samarpayAmi | puShpANi samarpayAmi | dhUpaM AghrApayAmi | dIpaM darshayAmi | mahAnaivedhyaM (phalaM or rasakhaNDaM) nivedayAmi || pUgIphala tAMbUlaM samarpayAmi | mahAnIrAjanaM || (ma~NgalahArati)

13. puShpA~njaliH (veda R^ik)

agnistu vishravastamam.h | tuvi brahmaNa- muttamam.h |

atUrta shrAvayat.h patim.h | putraM dadAti dAshuShe ||

mantra puShpA~njaliM samarpayAmi

14a. pradaxiNa - namaskAraH (veda R^ik)

agne naya supathA rAye asmAn.h

viShvAni deva vayunAni vidvAn.h |

yuyo-dhdyasmaj juhu rANa meno

bhUyiShThaM te nama uktiM vidhema ||

shlokaH

namaste gArha patyAya, namaste daxiNAgnaye |

nama AhavanIyAya mahA vedhyai namo namaH ||

(pradaxiNe namaskArAn.h samarpayAmi ||

14.b || shrIkR^iShNa smaraNe ||

prAyashchittAnya sheShANi tapaH karmAtma kAni vai |

yAni teShAM asheShANAM kR^iShNAnu smaraNaM paraM ||

shrI kR^iShNa kR^iShNa kR^iShNa

15. samarpaNaM:

yasya smR^ityA cha nAmoktyA, tapo homa kriyAdiShu |

nyUnaM saMpUrNatAM yAti, sadyo vande tamachyutamam.h ||

mantrahInaM kriyA hInaM bhakti hInaM hutAshana |

yad.h hutaM tu mayA deva paripUrNaM tadastu me ||

anena prAtas.h- sayaM vaishvadeva homena, bhagavAn.h agni antargata, bhAratIramaNa mukhyaprANAntargata yaj~na puruShAtmaka, hariNIpati shrI parashurAmaH || suprIto varado bhavatu shrI kR^iShNArpaNamastu

(AchamanaM)

bhAratIramaNa mukhyaprANAntargata shrI kR^iShNArpanamastu

parameshvara bhaktirnAma niravadhika ananta anavadya kalyANaguNatva GYAnapUrvakaH

svAtmAtmIya samasta vastubhyo aneka guNAdhiko antarAya sahasrenApya pratibaddo nirantara premapravAhaH ------------- a verse from Nyaya Sudha

Devotion to the Lord is that continuously surging flood of deep love & attachment to the Lord of the Universe, which is impregnable by any amount of obstacles encountered in its march. It should be of such a quality & texture as would transcend all other forms of love which one may bear towards one's own self, or to his nearest & dearest ones in life, or to his most cherished possessions. It should be founded on an unshakable intellectual & emotional conviction in the Majesty of the Lord- as the embodiment of all spiritual excellences.

Source: Vaishva deva homa in Tamil edited by Sri Srimushnam V Nagaraja Achar, Srirangam; SMSO Sabha Publication # 57